



Frequently Asked Questions on Manhaj : Part 29

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 45: Some people use certain words of Imaam al-Albaani in order to defend those who err in Manhaj?

This is typical of the diseased partisans in that they try to defend and accommodate what has taken place in the current times of the great upheaval in the da'wah of Ahl us-Sunnah, the da'wah of the Salaf, due to the insurrections made into it by the likes of Mohammad Qutb, Mohammad Suroor, Abdur-Rahman Abdul-Khaliq and others who have entered the concepts of Qutb and Banna into the ranks of Ahl us-Sunnah and made great deviations in the methodologies of the Sunnah and of the Salaf.

Imaam al-Albaani is the very same one who made tabdee' of the manhaj of those who erred and declared them "Khawaarij of the Era" and sought refuge from "the evil of what they are upon of ignorance, misguidance and scum" (as he said in "adh-Dhabb al-Ahmad..." p. 33). So this shows that either they do not understand Imaam al-Albaani's words, or they are using them deliberately in falsehood. As for the actual words they use, then it is worthy to comment upon them, in light of the principles that have been outlined in the previous questions and answers, since these words are against them, not for them. And these words of Imaam al-Albaani are in response to a question concerning those who from their ijtihaad set up Jam'iyyah's and set up bai'ahs for the ameer, and then hold certain views towards the groups and parties (i.e. accommodate them) and the rulers (i.e. revile them openly) and so on – and whether it can be said that they are not upon the manhaj of the Salaf in light of that.

So the Shaikh replied (to a question put to Shaikh al-Albani by Abul Hasan al-Misree, on the 10th of Rajab 1416H (12-21-1995) Taken from the Series: Silsilatul-Huda wan-Nur [847/9]):

“The reality - as we witness in this time - is that there is some going beyond bounds and some failing short of what is required, in answering the likes of this question. So it is fitting that each person be examined individually, and his words weighed and measured with the true balance.

Comment: Thus individuals are to be treated in their own right, with their sayings and actions evaluated according to the Manhaj of the Salaf, and with these words Shaikh al-Albaani has established the scales of judgement.

If we look at some of the Imaams of the Salafus-Saalih, and at some of their views and ijtihaads, then there is no doubt that we find some mistakes that they have made and which conflict with the authentic Sunnah. **However, as long as we have known from them that they cling to, the correct methodology - the Book, the Sunnah and what the Salafus-Saalih were upon** - despite differing in some aspects - for example: that if a Companion says a saying and no one contradicts him, then is such a saying a proof or not? So some of the Scholars say that it is not, whereas others say that it is. So the like of such difference does not necessarily take the one who disagrees, even if he is mistaken, out of being upon the methodology of the Salafus-Saalih.

Comment: The context has been set, and this is that the discussion is in reference to those who are upon the Manhaj of Salaf and cling to it – but then they differ in those issues of Ijtihaad in which there is no decisive judgement from the Book and the Sunnah or an Ijmaa’ from the Salaf. Errors in this regard do not expel someone from the Manhaj. Also, from the above it is clear that there are those types of differences which do not expel a person from the manhaj of the Salaf us-Saalih, and thus, there are those which actually do. And just look at the example that Shaikh al-Albaani has given!! The issue of whether the saying of a Companion that is not contradicted is proof or not. Do you think this is at the same level or even in the same category as making unrestricted takfir of the rulers? Or calling for unrestricted and unqualified rebellion? Or treating the lands of the non-Muslims as Dar ul-Harb and declaring stealing from them, killing them and taking women captive to be lawful (as was opined by the “Shahwaaniyyoon” (those who follow lusts), as Shaikh Muqbil called them)? Or defending the aggrandising the Innovators with the innovation of al-Muwaazanah (the use of which Imaam al-Albaani himself described as “the way of the Innovators” (refer to the articles on al-Muwaazanah MNJ120001, MNJ120002).

Now history repeats itself. So this individual who attributes himself to the Salafus-Saalih, then it will be said that he is with the Salafus-Saalih, or contrary to them, according to how close or distance he is to the reality of this connection to the Salafus-Saalih. Therefore, it is not correct to unrestrictedly remove any individual who openly declares, at least with his tongue - **and as long as he does not contradict by his actions that which he declares with his tongue** - then it is not correct to say that he is not a Salafee, **not as long as he calls to the way of the Salafus-Saalih**; and as long as he calls

the people to follow the Book and the Sunnah, and not to blindly and obstinately cling to a single Imaam, not to mention blindly and obstinately clinging to a Soofee order, not to mention blindly and obstinately clinging to a party.

Comment: So the condition is that a person be truthful in his ascription and if he claims to be following the Salaf, then in his words and actions he must be upon the way of the Salaf. And this expels many of the biased partisans those who claim that they are upon the Salafi Manhaj, but are in actual fact upon the aqeedah and manhaj of the Khawaarij, upon the manhaj of Hasan al-Bannaa, upon the the manhaj of Sayyid Qutb and others – and all of that clearly apparent from their words and actions and the doctrines and principles they have invented. And it is also clearly apparent that they do NOT call to the way of the Salaf us-Saalih, rather they call to the way of Sayyid Qutb, or Hasan al-Bannaa, and they call to Hizbiyyah, and clinging to their own parties and groups, basing loyalty and disownment around their mentors and leaders like Sayyid Qutb and his modern-day followers. For all of these are actually in opposition to the Salafi Manhaj and call to this opposition (as Imaam al-Albaani himself stated, as we shall see later).

However, this individual has views which isolate him in some matters of ijtihaad¹, and this is bound to occur, since even the Imaams of the Salaf differed with regard to some matters. However, what matters to us is the principle - does he believe in it? Does he call to it?

Comment: And there is a great difference in being isolated in some matters of permitted Ijtihaad (i.e. affairs in which there is no clear ruling from the Book and the Sunnah) and between being isolated by a well-defined, overall manhaj, that is clearly in opposition to the way of the Salaf, from a variety of different angles. And further, what did the Imaams of the Salaf differ in amongst themselves. All of them, were upon the aqeedah and manhaj of the Salaf, clinging to that and adhering to it in principle, internally and externally – and they were not affected, fundamentally by the calls of the groups of innovation – in the generality of their affairs – even if some of them made mistakes in certain specific issues.

So we know, as we have more than once said, that you do not find upon the face of the earth a group - at least from those who say that they are from Ahlus-Sunnah wal-Jama'ah - who says that the way of the Pious Predecessors is error. Even if they do not follow this way in reality, yet still they are not able to say that it is error. So this individual who calls to the following of the Pious Predecessors - **both in reality and in da'w'ah** who may disagree in some details, then we are not able to remove him from his attribution, which he publicises openly that he follows, due to some violations. However, these violations may be matters of an individual nature - such that only affect him

¹ Shaikh Fawzee al-Atharee, a student of Imaam Ibn Uthaimeen explains, “The issues of ijtihaad are those in which there is no text from the Book or the Sunnah or from Ijmaa’, or those in which there is a text but it is not free of what may oppose it and which has a similar strength to it in terms of being established (i.e. in terms of authenticity) or in its proof of indication.” (Paper on the Issues of Khilaaf and Ijtihaad)

personally, or affecting those who are close to him - or they be be things which may greatly affect the society also.

Thus, this affect will either be far or close to the methodology of the Salafus-Saalih. But as for our describing those individuals who call to following the Book and the Sunnah; **but not just this alone, but upon the methodology of the Salafus-Saalih** - but they may differ in some matters - then it is not fitting that we accuse them of being upon something other than the way, unless they proclaim this openly.

Comment: Once again Shaikh al-Albaani mentions the condition clearly once more, which is that it is not sufficient that one merely claim adherence to the Book and the Sunnah, and even to the Salaf, but that one must be upon their actual manhaj, in reality and in one's method of da'wah.

So, for example, it has reached us from some of them that they said: **We follow the Salaf in their 'aqeedah and in their knowledge, but not in their means! So this is a fundamental contradiction to the methodology of the Salafus Saalih, indeed it is contrary to the dawah of the Messenger sallallahu alayhi wa sallam, who gave full importance to Tawheed in the Makkan period, as is known.**

Comment: Allaahu Akbar! And is this but the very way of the neo-Qutubiyyah and neo-Bannaawiyyah?! Those who say the books of the Salaf are “dry” and “irrelevant to our times” and who have invented a whole new manhaj around Sayyid Qutb's Haakimiyyah, and who have many innovated ways and means in their da'wah (many of which Imaam al-Albaani himself refuted) – and who have at the same time labelled the Salafis as “Qadariyyah” and “Jabariyyah” merely because they adhered to the way of the Salaf in calling to the overall comprehensive Tawheed and refuting its opposers from the Mushriks and Innovators? Indeed, this is the same group that Imaam al-Albaani himself described as “Khaarijiyyah Asriyyah”.

The other jamaa'ahs who say that they are upon the Book and the Sunnah who do not give importance to the call to Tawheed. Indeed you may find amongst them those who say that this most important da'wah splits the people and does not gather them, so we must distance it from the da'wah. So these people, for certain, are not Salafees. **So if some people reach the likes of this level in distancing themselves from the Pious Predecessors - even if he attributes himself in his words and in his da'wah to being upon the methodology of the Salafus-Saalih - then this is merely a word which he says.**”

Comment: Allaahu Akbar! Where did the term “neo-Salafis” and “Salafiyyah Jadeedah” come from? And who accused the Salafis (and chief amongst them Shaikh Rabee' bin Haadee) of splitting and dividing the Ummah? And who accused them of making takfir of the groups and parties? And who accused them of being Khawaarij with the Callers? And

who accused them of being Murji'ah with the Rulers? And all of this when Ahl us-Sunnah correctly expounded "The Methodology of the Prophets in Calling to Allaah, the way of Intellect and Wisdom". So when Shaikh Rabee' wrote this book, by Allaah it became a thorn in the throats of every drowning Hizbee, who was upon the Qutubi manhaj of Aal Qutb and who was upon the Bannaawi Novelty of Aal Bannaa. Speak a truthful word to yourself O Sunni, and let yourself answer, what was the response of the Biased Partisans, when Ahl us-Sunnah called for a correction of the da'wah and its ways and means?! Likewise when Shaikh Rabee' destroyed al-Muwaazanah, and was aided and supported in that by all the Mashaayikh of Ahl us-Sunnah, then who are the ones who opposed him and refuted him? It was the biased partisans who did not wish to unite and split the people based upon Tawheed and the Sunnah and Manhaj of the Salaf, but only wished to gather everybody under one umbrella in the name of collective work (i.e. Shurocracy) and the maslahah (benefit) of the da'wah – such as the likes of Salman al-Awdah and Abdur-Rahmaan Abdul-Khaaliq. Indeed, the claim of adhering to the manhaj of the Salaf which occurs from many of the groups of Hizbiyyah and organisations of Partisanship are **"merely words"** that they utter.

Shaikh al-Albani was asked concerning the book, "Dhaahiratul-Irjaa' fil-Fikr al-Islaami" of Safar al-Hawali, and in this book takfir is performed on account of certain sins! He replied: "I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Isamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa'at ut-Tabligh. So I said on that day, 'They are the Sufis of this era'. **And now it is clear to me that I should say about this Jamaa'ah who have emerged in the present times and who have opposed the Salaf**, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: **They have opposed the Salaf in much of the issues of manhaj**, and it is befitting that I label them **"the Khawarij of the Era"**. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!!..." (Cassette: The Khawaarij of the Era).

And indeed, Imaam Ibn Uthaimeen actually declares their opposition to be an opposition in aqeedah. Refer to GRV070021 for the following discussion:

"Questioner: O Shaikh! Even if in this matter - for example - there is difference (khilaaf), so they make takfir of the Rulers and they say that this is Jihaad - for example - in Algeria, and they listen to the cassettes of Salmaan and Safar al-Hawaali. So is this khilaaf (difference) one that is far'ee (i.e. subsidiary, as opposed to fundamental)?! Or is it a difference in the Usool (fundamentals) O Shaikh?!"

Shaikh Ibn Uthaimeen: **No! This is a difference in aqeedah (khilaaf aqdiyy)**, because it is from the Usool of Ahl us-Sunnah that we do not make takfir of anyone on account of a sin!"

Questioner: They, O Shaikh, do not make takfir of one who commits major sin, except the Rulers, they come with the verse, "Whoever does not judge by what Allaah has revealed, they are the Disbelievers", and they make takfir of the Rulers only?!!

Shaikh Ibn Uthaimen: **"There is an athar (narration) from Ibn Abbaas concerning this verse, which explains that the intent is the kufr which does not expel from the religion,** as occurs in the saying of the Messenger (sallallaahu alaihi wasallam), "Reviling Muslim is sin (fusooq) and fighting him is kufr (disbelief). And in the view of the some of Mufasssiroon, it was actually revealed for the People of the Book, this is because the actual context of the passage is what occurs before, "Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws)." (5:44)".

And it is known that the methodology of these people is centred around Sayyid Qutb's extremist ideology of takfir and revolution.

Imaam al-Albaani also said about this firqah, "And Shaikh ul-Islaam Ibn Taymiyyah has explained the perspective from which faith, Imaan, consists of actions, and that it increases and decreases - [his discussion] needing no further elaboration - in his book 'al-Imaan'. So the one who requires more detail can refer back to it. **I say: This is what I used to write for more than twenty years, affirming the madhhab of the Salaf and the aqidah of Ahl us-Sunnah - and all praise is due to Allaah - in the issues pertaining to Imaan, and then there come - in the present times - reckless ignoramuses, who are but young newcomers accusing us of Irjaa!! To Allaah is the complaint of the evil that they are upon, of ignorance, misguidance and scum...**". (Adh-Dhabb al-Ahmad an Musnad al-Imaam Ahmad, p.33, 1999, 1420H).

So whoever used the words of Imaam al-Albaani (that occur previously) in order to defend the deviations of the neo-Qutubiyyah, then either he is Jaahil of the true realities, or he is a concealed Hizbi, wishing to defend the baatil, in the name of haqq.

Rather, the context of Imaam al-Albaani's words are clear in that any person who is **manifestly upon the manhaj of the Salaf in his da'wah** and then errs in matters of permissible ijtihaad or makes genuine errors (which are known as such by the fact that when he is corrected, he returns and accepts the truth) then he is not to be expelled from being upon the way of the Salaf in Manhaj. Indeed the words of Shaikh ul-Islaam quoted earlier are appropriate here from one perspective:

Shaikh ul-Islaam Ibn Taymiyyah said, "Their saying 'there is no rejection to be shown for the issues of khilaaf' is not correct. For rejection is to be shown either to the ruling (made)

or to the action. As for the first, if it is a saying that opposes the Sunnah or past Ijmaa' it is obligatory to reject it by unanimous agreement. And if it is not the case (that it opposes any of that) then it is rejected in the sense of explaining its weakness, and this is in the view of those who say that "the truth is only one", and this is the generality of the Salaf and the Fuqahaa (Jurists).

As for an action, then if it is in opposition to the Sunnah or an Ijmaa' then it is obligatory to reject it according to the various degrees of showing rejection, as we have illustrated from the hadeeth related to the one who drinks nabeedh² about which there is difference of opinion. Just as the ruling of a judge is invalidated when he opposes a Sunnah, even if he had followed one some of the Ulamaa' in that. As for when there does not exist anything in the Sunnah or from Ijmaa' on this issue then performance of Ijtihaad in this issue is permissible and rejection is not to be shown against one who acted upon this based upon ijtihaad or taqleed.

Certainly, this confusion has arisen from the perspective that a person believes that the issues of khilaaf are actually the issues of ijtihaad, as has been held by numerous factions of people who do not have any ability or firm grounding in knowledge..." (Refer to Aadaab ush-Sharee'ah 1/169).

This is from one angle, namely that a person who falls into that which is clear opposition to the Book and the Sunnah, even by way of Ijtihaad, then his error is to be shown rejection and refuted. However, in all of this, there is a difference between those who fall into this while manifestly upon the manhaj of the Salaf, calling to it and adhering to it (in which case they remain upon this manhaj, despite their error, and despite their being corrected and refuted, but they are not expelled from it), and between the blameworthy partisans, who are upon other than the manhaj of the Salaf, calling to other than it, and then falling into blameworthy khilaaf (opposition). And the People of Baatil have attempted to apply the above words of Imaam al-Albaani, to defend the Lords of Adulterated Methodologies, who have arisen in the current times and opposed many of the issues of manhaj of the Salaf – and in Allaah is the refuge.

And this is not strange behaviour from them, rather it is something that is expected since, they have in the past used some very old and abrogated words of Imaam al-Albaani in their attempted defence of the likes of Sayyid Qutb, and his modern-day disciples, such as Safar and Salmaan. To this day, the biased partisans continue in their deceit by presenting some very old statements of Shaikh al-Albaani, while feigning ignorance of what we have quoted above.

And it is so strange and amazing that the likes of these partisans have arisen now and are using the words of Imaam al-Albaani to attack the Salafis, because as they claim that they make tabdee' upon the people and slander them, when the very ones that the Salafis are refuting and exposing (i.e. the Qutubiyyah, the Hizbiyyoon and their loyalists amongst those who praise and aggrandise the Innovators) made tabdee' of Imaam al-Albaani(!!!)

² A form of khamr.

and declared him to be worse in his Irjaa' than Jahm Ibn Safwaan(!!!) and declared the Saudi Shaikhs such as Imaam Ibn Baaz, Imaam Ibn Uthaimeen, Shaikh Fawzaan, Shaikh Rabee' and others as "the scholars of women's menses and impurities" and "a battalion of mummified bodies"(!!!) and al-Albaani, Ibn Baaz and Ibn Uthaimeen collectively as "ath-Thaalooth" (i.e. rhyming with at-Taaghoot, because they never spoke openly against the Rulers and did not revile them upon the pulpits). Allaahu Akbar!! How the scales of justice are overturned for the Salafis at every opportunity.

More Clarity from Imaam al-Albaani

Indeed, what strengthens our analysis above are many other statements of Imaam al-Albaani which can be found in many of his writings and his cassettes, all of which speak of the necessity of adhering to the Salafi Manhaj in order to remain within it. And we will illustrate here with a notable example:

Imaam al-Albaani was asked a number of questions concerning the situation in Algeria and the topics of takfir and khurooj, and these appeared in the newspaper "al-Khabar al-Usboo'ee, 29th June 1999). Amongst his answers is the following:

"...and for this reason we support everyone who calls for the refutation of those who rebel against the Rulers, and who encourage the Muslims to rebel against the Rulers, since this rebellion is itself exiting from Islaam³. Whoever claimed Salafiyyah (i.e. to be upon the Salafi way), which is but the Book and the Sunnah, then he must traverse the actual path of the Salaf, otherwise the name itself (Salafiyyah) does not hide the reality of what is beneath it.

And I have just mentioned that it is from the call of the Scholars without exception that it is not permissible to make khurooj and nor takfir (unrestrictedly), and hence whoever did not respond to the call of those Scholars, then we do not call him "a Salafi"!... The Salafi da'wah fights against hizbiyyah (partisanship) in all of its forms and types, and the reason is very clear indeed. The Salafi da'wah ascribes itself to an infallible individual that is the Messenger of Allaah (sallallaahu alaihi wasallam). As for the various other factions, then they ascribe themselves to individuals who are not infallible. Sometimes they themselves could be righteous people, and sometimes there could be amongst them scholars who act, but they themselves are not like that.

Finally, and in closing, so and so may be "Salafi" or so and so may be a "Salafi Jamaa'ah" but they do not act upon the Salafi da'wah which is the Book and the Sunnah and adhering to what the Salaf were upon. And if they do not (act upon this) then they are actually leaving, exiting the Salafi da'wah, and the evidence that I finish with is the saying of Allaah the Blessed and Almighty, **"And whoever contends with the Messenger after the guidance has been clearly shown to him and chooses a way other than that of the Believers, then We shall leave him in the path he has chosen and burn him in Hell, what an evil refuge."** (Nisaa 4:115).

³ Meaning, that this particular action, in this particular way (i.e. unrestrictedly, without conditions and guidelines) is outside of the way of Islaam, meaning it does not belong to it.

For this reason, every Jamaa'ah that claims ascription to the Salaf, if they do not act upon what the Salaf were upon, and amongst these affairs are what we are talking about, which is that it is not permissible to make unrestricted takfir of the Rulers and nor to make unrestricted rebellion against them, then it is merely a claim that they make (and nothing else). And the falsehood in this matter (of theirs) is very clear.” End of the quote. (Refer to Fataawaa Ulamaa il-Ummah Feemaa Uhdira min Dimaa'in Fil-Jazaa'ir pp.96-98).

And Imaam al-Albaani said, “For this reason, we firmly and resolutely believe that every Jamaa'ah whose foundation is not built upon the Book and the Sunnah and the manhaj of the Salaf us-Saalihi with a complete and comprehensive study (of that manhaj) which encompasses all the rulings pertaining to Islaam, the large and the small, the foundations and the subsidiary issues, **then this Jamaa'ah is not from the Firqah Naajiyah that traverses upon the Straight Path which the Messenger (sallallaahu alaihi wasallam) alluded to in the authentic hadeeth.** And when he have also made binding that there are (certainly) many Jamaa'aat (groups) spread throughout the Islamic lands who are upon this particular manhaj, then these groups are not sects (ahzaab), rather they all constitute a single Jamaa'ah whose manhaj is one and whose path is one.⁴ And their being separated in the land is not a separation based upon ideology, creed or manhaj but one that is based upon their being in different lands, in opposition to the Jamaa'aat and Ahzaab (sects) who are all in a single land, yet despite that, every sect rejoices with that which is with it (of ideas and methodologies)...” (In Fataawaa Shaikh al-Albaani' p.106-114 compiled by Ukkaashah Abdul-Mannaan at-Tiyyi)

In summary, Imaam al-Albani distinguishes between those who hold onto the Salafi manhaj in knowledge and action and call to it openly, inwardly and outwardly, and yet make mistakes in certain areas and between those who call themselves Salafis and label their Jamaa'ah with “Salafi” yet do not traverse the path of the Salaf in their actions. And this is in fact very clear from the very first quotation above, that the biased partisans used in order to belittle deviations and errors in manhaj. So all of this wal-hamdulillaah is very clear indeed. And as Imaam Ibn Uthaimeen said in his advice on July 28th 2001 via Telelink to the UK, “I do not say: be united upon a single view, because this is not possible. There will certainly be differences in views. **But be together upon a single manhaj (way and methodology).** None should separate and be aloof from the others; even if you differ in view. So see that the companions – radiyallaahu ‘anhum – would have different opinions, **but their manhaj (methodology and way) was one, and the Ummah was one.**” And these words are actually approximate in meaning to those of Imaam al-Albaani.

Further, the case of specific individuals is actually looked at in light of these same principles, as has preceded from the words of Imaam al-Albaani himself- and the mere act of calling oneself Salafi and calling ones way and da'wah to be Salafi is useless unless it is

⁴ And they are those who adhered to the Salafi Mashaayikh and their Imaams in the issues of methodology that the ‘Khawaarij of the Era’ opposed and adulterated, from amongst the issues of Tawheed, advising and correcting the Rulers, takfir and khurooj, al-Muwaazanah, methodology of giving da'wah and others that we have detailed elsewhere in this treatise.

corroborated by action that conforms to the Salafi way. Additionally, Shaikh al-Albaani himself noted that there is not a single group or person who does not claim to be following the way of the Salaf. In other words, no one says we are not upon the way of the Salaf and we do not follow them and that we are not “Salafi” so to speak (from the point of view of its meaning). Rather, everyone claims that. But, the claim is useless and empty, unless the actions prove it.

Then, what exactly is the manhaj of the Qutubiyyah and the neo-Bannaawiyyah and the generality of the Political Activists and the Khaarijites of today? Are they upon the manhaj of the Salaf in their da'wah to Allaah? Why then did they scorn and ridicule the book of Shaikh Rabee' bin Haadee, “The Methodology of the Prophets in Calling to Allaah”, and why did they innovate Tawhid al-Haakimiyyah and innovate their call and activism around it, while the most senior and major scholars refuted it? Are they upon the manhaj of the Salaf in dealing with the Innovators? Why then did they raise, praise and aggrandise the Innovators and declare them Shaheeds and Imaams of Guidance? Are they upon the methodology of the Salaf in Jarh wat-Ta'deel? Why then did they innovate al-Muwaazanah – their Trojan Horse, used to defend and enter the Innovators into the ranks of Ahl us-Sunnah? Are they upon the manhaj of the Salaf in the affairs of Takfir and Khurooj? Why then did they call our Imaams (Albani, Ibn Baz, Ibn Uthaimeen) as stooges and pawns and why did they call them Murji'ah, upon the Irjaa of Jahm Ibn Safwaan, and why did they reject the advice of these three Imaams concerning the Algerian revolution and to the Algerian factions? Indeed, there is so much more, but by Allaah where is the manhaj of the Salaf and where is the manhaj that the diseased partisans are attempting to defend and accommodate?

Indeed, the “Shahwaaniyyoon” who use the above words of Imaam al-Albaani (even though they are against them, not for them) in order to defend their own baatil and what they are upon of deviated methodologies and corrupted ways that are alien to the Sunnah can hardly argue that their positions (related to takfir, khurooj, dar ul-harb and others) can be justified by legal and lawful ijtihaads! They are nothing but the way of the Innovators, and the sects and groups of innovation, as anyone with a share of knowledge knows.